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State and local aid are not discussed, but they were not a part of the author's subject.

The final book treats of the transcontinental lines. It is valuable in so far as it traces out the various early projects which were proposed, and the gradual growth of the idea. But since the actual work of construction did not begin until later, the scope of the author's work is limited.

The volume as a whole indicates a large amount of systematic work, and though its scope is chiefly limited to congressional activity, it is a valuable contribution to the early periods of railway history.

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University of Pennsylvania.

Hirth, F. *The Ancient History of China to the end of the Chóu Dynasty.*

Pp. xiii, 383. Price, \$2.50. New York: Columbia University Press, 1908.

"No other people in the world is so closely connected with its ancient history as the Chinese, and of this the earliest part, with their classical Chóu dynasty, the constitutional period of all Chinese culture, has created standards which have become dominant in all development down to our own times, not only in China herself, but to a certain extent throughout the Far East, especially in Korea and Japan." (p. viii). This is sufficient justification for the appearance of a volume covering the history of this period. The difficulties of such a history are not to be underestimated. In view of the character of the literary sources—(aetiological myths, "model Emperor lore," deliberate inventions and forgeries, the creation of an "official version" by the court historians and philosopher-statesmen)—and because of the comparatively small amount of archaeological and epigraphic evidence to supplement and correct the literary records, Professor Hirth's scepticism with regard to early Chinese history is natural, reasonable and necessary.

On the question of Chinese origins Professor Hirth is an avowed agnostic. In the absence of all native traditions, written or unwritten, of foreign origin and on philological grounds, he questions De Lacouperie's theory of the western origin of early Chinese civilization and thinks it "hopeless to attempt to explain the several cultural developments ascribed to the Emperor Huang-ti, as offshoots of Babylonian civilization" (p. 14). While both possible and plausible on geographic grounds, von Richthofen's view that the oasis of Khotan in the southwest of eastern Turkestan is the cradle of the Chinese race is to be regarded as equally untenable in view of recent archaeological discoveries and of the character of the literary evidence (p. 18f).

In the vexed question of early Chinese chronology, Hirth agrees with Chavannes that it is not until the end of the twelfth century B. C. that we are on firm ground historically. In his brief survey of Chinese history from its beginnings to the ascendancy of Ts' in 221 B. C., he rapidly passes over the mythological and legendary period, making no attempt at accurate

chronology. He regards the legendary Emperors "as nothing more than the symbols of the earliest development of Chinese civilization."

The history of the Shang, or Yin dynasty—"the semi-historical period of Chinese history"—is for the most part merely a series of names. Politically, the important factor is the steady growth in power of the house of Chóu, due to the weakness and corruption of the central government and the exposed position to the dukes of Chóu, for generations the national champions against the Huns.

The remaining five chapters are devoted to the history of the Chóu dynasty. Chapter V deals particularly with the great work of Chóu-Kung, the reputed author of the Chóu-li. "As an educator of the nation, the Chóu-li has probably not its like among the literatures of the world, not excepting even the Bible. This remark refers especially to its minute details of public and social life, in which respect its influence on the character of the Chinese has been fully equal to that exercised by the teaching of Confucius in regard to morals" (p. 108). The chapter also contains an excellent sketch of the administration and government, the social classes, the religion and the life of the period, and emphasizes particularly the important rôle of the people in the administration of justice.

With the beginning of the ninth century there is a gradual decline of the central power. With the removal of the capital to the east in the reign of Ping-Wang (770-720 B. C.) the decline and disintegration of the Empire goes on apace. Characteristic of this period is the rise of the great frontier states ("the Century of the Five Leaders"), especially of the state of Ts' I, due to the wise policy and economic reforms (especially the institution of salt and iron monopolies) of the philosopher Kuan-tzi. In the midst of this period of confusion and turmoil falls the career of Lau-Tzi and of Confucius, "those two great men who have become the representative types of the development of Chinese spiritual life." Hirth rightly calls attention to the fact that in the main Confucius "merely voiced views held long before him, and that the life of the nation, as far back as history goes, can in a certain sense be looked upon as retrospective Confucianism."

The period of the contending states is the record of two centuries of chronic misgovernment, internal warfare between vassal states, palace revolutions and frontier struggles with the barbarians—all of them undermining the central power, which is gradually forced to recognize the majority of the one-time vassal states as "kingdoms." Out of and through it all there is to be traced the gradual rise and ascendancy of the state of Tsin, delayed for a time by the confederation of "the Six States" (333 B. C.), and by the efforts of the "Four Nobles," but ending in the overthrow of the Chóu dynasty and the final triumph of Ts'in over all its rivals.

Hirth justly emphasizes two important features of the Chóu period. First of all, the growing influence of foreign elements. While on the one hand the great frontier states were afforded the opportunity for the extension of the borders at the expense of the Huns and Man barbarians, whose aid they enlisted against the central government, there is to be noted on the other, particularly from the fifth century onwards, the beginning of "that

important change in life, which became dominant in the age of Ts'in Shihang-ti; namely, a Tartarized China, the traditional Confucian views of life having been supplanted by Tartar, Scythian, Hunnic or Turkish elements—elements that, whatever name we may give them, had grown out of the national life of central Asiatic foreigners, and now began to disturb the quiet development of the nation whose civil code was the *Chóu-li*, and whose model gentleman had been Confucius." Many changes combined to undermine "that authority of Confucian teaching, which, after all, must be considered as the cement, so to speak, that had so far prevented the utter collapse of the Chóu dynasty." (p. 305.) Yet, as Hirth so excellently remarks, nowhere did the application of scholarship to the affairs of government bear so much practical fruit as in China.

Scattered throughout the book are excellent sections on the culture of the different periods, the geography of China, the origin of the mariner's compass, a discussion of the theories of land holding. There is a brief introduction on the spelling and pronunciation of Chinese words, an abundance of illustrative material from sources, an appendix of chronological tables, a sketch map of China during the Chóu dynasty, and a very complete index.

The arrangement and order might occasionally be criticised, and a separate chapter on the sources would have saved some confusion. Moreover, there are frequent and gross lapses in English grammar, in the first half of the book particularly, and the use of colloquialisms is an unfortunate reminder of the lecture origin of the book. Such a sentence as "The female clearly takes a back seat in nature" (p. 59) is unpardonable. But taken as a whole, Professor Hirth, in giving us this "text book for students and work of reference for general readers," has performed a difficult task remarkably well.

R. F. SCHOLZ.

University of California.

Huntington, Ellsworth. *The Pulse of Asia.* Pp. xix, 415. Price, \$3.50.
Boston: Houghton-Mifflin Co.

This is a book for the economist, the geographer and the historian, who is too often but a cataloguer of symptoms.

The economic interpretation of history has made great strides of late years and now a great explorer leaves his camels in the midst of the world's greatest desert to call our attention to the fact that probably the greatest of all dynamos back of historic change during the period of the Christian Era has been climatic variation, something of which we have of late only begun to realize the existence, and concerning which our knowledge is yet in its dawn. It is certainly a field well worth the very careful study of individual explorers and especially of such institutions as the Carnegie Institution, and governments. With a combination of a wide study of documents and much original information, gathered by years of journeyings in unexplored Asia, Dr. Huntington opens up a very fascinating field.

He gives much concrete evidence to prove the great changes that